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upon Zech., chaps. 9-14. All this is part of the literature of Judaism. In Parts 22 and 24, Gressman takes up the story of Israel in the desert at the episode of the feeding upon the quails and follows Israel into Canaan, leaving the story at Judg., chap. 15. In Part 23, Hans Schmidt presents the texts representing the work of Isaiah and Micah and begins upon the text of Zephaniah. The great merit of this work as a whole is that it arranges all its materials in a chronological order, so that the words of the prophets are read in the light of the historical occasions to which they were addressed. The attitude of all the contributors toward messianic and eschatological materials is much more generous to the early prophets than that of most recent commentators.

NEW TESTAMENT AND PATRISTICS

BLAKISTON, ALBAN. *John the Baptist and His Relation to Jesus. With Some Account of His Following.* London: Bennett, 1912. 273 pages. 6s. net.

Altogether too little is known about the history of John the Baptist. Furthermore, there are various hints in the New Testament to the effect that his movement survived his death and exerted a more important influence in subsequent times than has commonly been supposed. Any attempt to get behind the authorities and reconstruct a history of John's career is commendable. But this undertaking is constantly attended by the danger of filling in lacunae from one's imagination. Blakiston has not escaped this temptation. As he reads the story of John's life, the Baptist at first preached the coming of Messiah without knowing what individual was to do the Messiah's work, but on seeing Jesus he became immediately convinced that the latter was the coming one. This recognition by John was in turn the cause of Jesus' belief in his own messiahship, but Jesus' mode of procedure was a disappointment to the Baptist and soon he came to doubt the accuracy of his earlier judgment. Then he began to preach anew lest Jesus should not be the real Messiah, and men should not be prepared for that great personage who was yet to come. Still John did not lose all confidence in Jesus and endeavored to force matters to an issue by definitely engaging in propaganda of a political nature, thus hoping to make Jesus claim official recognition. In the course of this work John incurred the displeasure of Antipas by endeavoring to persuade the latter, or to terrify him, into abdicating his throne in favor of the Messiah. The result was John's imprisonment and death. To Jesus the event came as a crushing blow, but the disciples of John continued to harbor the error which their Master had propagated, viz., a failure to understand the real character of Jesus' messiahship. Needless to say, the above reconstruction of the history cannot be fully substantiated by historical data.

FLETCHER, M. S. *The Psychology of the New Testament.* London: Hodder & Stoughton, 1912. xii+332 pages. \$1.50.

The purpose of this work is to interpret the New Testament writers' psychological language in modern terminology. With this end in view an effort is first made to determine the meaning of the words "soul," "spirit," "heart," and "flesh." Then follows a study of the psychological experience of the early Christians. If the reader at this point expects a genetic investigation of the mental life of the first believers, he will be disappointed. The author's primary interest is in New Testament theology; so that his psychological investigations center about such topics as Jesus' sinlessness and unbroken communion with God, his teaching regarding God's fatherhood and